

large to do satisfactory work any where. You that have done city work know its pressing needs and constant attention, and can judge how very much this work needs the whole time of its pastor. Now please remember to pray for and pay towards the Dayton work and that desirable end will soon be reached.

## GENERAL

The Sunday-school picnic at West Alexandria was a most enjoyable success in every thing except attendance which was limited because of a misunderstanding about rates. The West Alexandria Sunday-school covered itself with glory by treating every body to bananas and melons.

Prof. J. C. Ewing is in the city with a view to locating here. We hope he may succeed, for we want him in Dayton.

Rev. Simon Mikesell called to see us one day last week. He, too is thinking of coming to Dayton to live. May the Lord grant it.

Brother David Wampler, of West Alexandria, and sister Andrew Kimmel, of Bear Creek, have our sincere thanks for choice and bountiful supplies of the necessities of temporal life.

## Wanted!

1. The statistical reports of all churches in Indiana which have not yet sent in their reports. So far I have heard from only eighteen. Where are the other thirty-one? Pastors and secretaries of churches send in the reports of your churches at once so we may have the best possible report.

2. The names of all ministers of the Brethren church in Indiana. No difference whether you are in active work or not; we wish to make as complete a roster of names of ministers as possible. If you cannot be present at our State conference send your credential properly signed to me and thus you will be enrolled as a member of the conference.

3. Intense desire and earnest prayer for the work in the State. Concentrated effort in State mission work. A determination to launch out in the new fields opening. Effort to hold all ground occupied and all work begun to be made a success. The workers in the State to see the harvest awaiting to be garnered.

## NOTICE

Brother L. W. Ditch has conditionally promised to read a paper on Tuesday afternoon. Subject, Why and How Circuit Our Work.

WM. H. MILLER.

Brighton, Ind.

## Garrison, Iowa

Having been requested by our pastor to send some notes to the EVANGELIST I submit the following in relation to the Progressive Brethren church at this place which is beautifully located on the slope of North Hill and one which is strong and neat. As some of the readers will remember it was dedicated June 28, 1896, by brother E. L. Hilder-

brand from Waterloo, Iowa. The following week brother J. L. Gillin, pastor of Enon, Iowa, came down and preached to us the Word of life. Since that time we have been kindly visited and ministered unto by the Brethren Gillin, Hollis, Hesse, Gibbons, Talley, Bashor, Hilderbrand and Hoover. Since early in the spring we have had regular services twice a month, morning and evening, by our well esteemed pastor, brother Eli Hoover, Waterloo, Iowa, to whom we are greatly indebted for his untiring courage and perseverance. Surely God will reward and abundantly bless those who work for him. Last Sabbath's discourse, "Sowing and Reaping" brought us messages of our possibilities in this Christian warfare. After morning service several committees were appointed relative to the coming Illiokota District conference to be held at our town Oct. 4, 5 and 6, 1898. Hoping every congregation in the district will be represented by pastor and friends. Please remember date and place and come and worship with us.

A. MEMBER.

## The Book-Smithson Debate

Yesterday a nine day's debate closed at this place between Rev. W. H. Book, of Clifton Forge, Va., editor of a denominational paper of the Christian or Disciple church, and Rumsey Smithson, D. D., of the M. E. church south of Charleston, W. Va. Dr. Smithson is sixty-four years old and had a number of public discussions with ministers of different churches. It is reported that the doctor so badly defeated a Baptist preacher in a public discussion at Riverton, Va., a few years past that the man lost his mind. Rev. Book is thirty-five years old and has had several public debates with the Methodist and others. Dr. Book is a noted evangelist in his church in Virginia.

The propositions are as follows:

1. The immersion in water of a believing penitent is essential to valid Christian baptism.—Book affirms, Smithson denies.

2. Infants are proper subjects of Christian baptism.—Smithson affirms, Book denies.

3. Christian baptism is essential to the full promise of the remission of past sins.—Book affirms, Smithson denies.

Three days were given to each proposition, and six hours each day with thirty minute speeches were consumed on the propositions. There were one hundred and eight thirty minute speeches in all.

The first day was largely consumed in translating words that pertained to baptism from the Hebrew and Greek into the English language. The second day was largely used in discussing baptism from an historical standpoint. At this point Dr. Smithson declared that trine immersion was the early practice of the Christian church and Mr. Book did not deny it. But the doctor declared that if Book could take off two dips and only use one he could take off three dips and sprinkle his subject for baptism. This, however, does not justify the doctor's posi-

tion, for if Book does wrong, this should not be an excuse for the doctor to follow suit. Dr. Smithson declared that single immersion was introduced into the church by a man (whom I may call a deist) who did not believe in baptizing in the name of Jesus Christ nor of the Holy Ghost. This statement Mr. Book did not deny.

The third day was consumed in translating propositions, and giving Bible instances of baptism. Mr. Book endeavored to get his subject for baptism in the water while the doctor labored to keep up his subject on dry ground. The doctor would not admit of a single case of immersion in the New Testament, and yet he himself will baptize by immersion and receive the same as baptism. I wonder where he gets his authority for his practice. Mr. Book overlooked a good thought that might have been useful to him. It is this: John the Baptist, is called a *Baptist*, and those who baptize now by immersion are called *baptists*, but those who use sprinkling for baptism are called *Pedo-baptists*.

The fourth day began the discussion of the second proposition. Dr. Smithson had declared on the first proposition that he could immerse a dog, and yet it would not be baptism, and to this Mr. Book asserted. But when it came to the second proposition, that of infant baptism, Mr. Book turned this gun on the doctor and it did effectual work. For if faith and the will and heart and mind is necessary to *Christian* baptism on the first proposition, or that of adults, it is also necessary on the second, or that of infants. The doctor *affirmed* that infants were proper subjects of Christian baptism, but he could not cite to a single passage of scripture that justified infant baptism. His references being only those of inferences. The doctor would not accept all of the authorized version of the New Testament, nor all of the Revised Version, nor would he accept the Bible Union Translated (for in this he declared that the Baptist had turned John the Baptist and baptism out of the Bible.) It occurred to me that he would be a difficult man to be judged, inasmuch as no one version suited him in every respect. Both disputants declared that infants were saved without baptism, but the doctor said he baptized them to get them into the visible church. To this Mr. Book replied that it required more to be a Methodist than to get to heaven.

The third proposition was finally taken up on the seventh day. Mr. Book here asserted that the church of Jesus Christ was not organized until the day of Pentecost, and to this the doctor replied by saying that the disciples of Christ as well as John and his disciples with Christ himself were out of the church if no church of Christ until Pentecost. Neither of the parties believe that there is any efficiency in water to remove sin, but Mr. Book claimed baptism necessary to a full promise of the pardon of sin. Smithson only baptized his subjects to get them into his church. The thought came to me,